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part in the Confucian views of the relations of men as members of a family or of a State, will be of value to the citizens of America, where we hear so much of a lack of obedience and respect. One of the sayings of Confucius to the effect that "to lead an uneducated people to war is to throw them away" (p. 207) will be a good lesson both to the advocates of preparedness and to the pacifists.

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TOKIO, JAPAN.

ST. PAUL AND CHRISTIANITY. ARTHUR C. HEADLAM, D.D. John Murray. 1913. Pp. xv, 214. 5s.

The author of this book tells us that his purpose is "to examine the opinions of St. Paul in relation to certain salient points in his teaching, to discuss the genesis of those opinions, and to investigate the relation of his thought to contemporary Christian teaching" (p. 2); but he makes no attempt to present the Apostle's thought in complete or systematic form. With a few rather unimportant reservations, Dr. Headlam accepts as genuine the thirteen Epistles traditionally ascribed to Paul, though he admits that most critical scholars would not agree with him in this wholesale acceptance of the Pauline corpus. The Book of Acts he uses as a wholly veracious account of what was done and believed by the early Christians.

Christian teaching, as Dr. Headlam presents it, is a thoroughly consistent body of doctrine. One might indeed say that it is like a fabric of uniform texture and one color. What Jesus taught Paul received, and in general the Apostolic Church agreed with Paul; and the teachings of the Christian Church are "the development of the principles which Christ taught" (p. 93). With this complacent and easy-going view of Christian doctrine the twentieth-century believer would have to accept with hearty approval every part of the traditional theology on the ground that the whole system bears the sanction of the mind of Christ. Fortunately, however, an impartial study of Christian origins shows beyond the possibility of denial that variety rather than uniformity was the outstanding characteristic of the apostolic age, and saves us from the fatal error of finding the articles of the historic creeds in the teaching of Jesus and Paul.

Dr. Headlam rightly emphasizes the significance of Paul's personal religious experience, but he greatly underestimates the originality of the apostle. For example, we are told that the christology of the

Pauline Epistles is not the product of Paul's mind, but that it goes back to the teaching of Christ, to the expectations of the Jews, and to the memories of the earliest disciples (p. 69 f.). This judgment comes dangerously near containing the maximum of error in the minimum of space. Paul's influence on Christian thought is traced to two sources — his rabbinical training and the reality of his Christianity. The exegesis and theological categories of the Jewish schools are present in the apostle's letters because they belonged to his *Weltanschauung*, but they are by no means the heart of Paulinism. It was Paul's personal religious experience that shaped his thinking and gave vitality to his message. This truth we cannot easily over-emphasize, and in so far as Dr. Headlam's conservative treatment of Paul and Christianity contributes to this end it is to be commended.

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THE BOOKS OF THE APOCRYPHA. Their Origin, Teaching, and Contents. W. O. E. OESTERLEY. Fleming H. Revell Co. 1914. Pp. 554. \$3.00.

The purpose of this book is to encourage the reading of the Apocrypha, and to give the information needed to make the reading intelligent. Part I, the Prolegomena, treats, with undue repetitions, of such subjects as Greek influence on Judaism and its literature, the work of the scribes, their editing of the canon and their writing of other books, the character of the Pharisaic and Sadducean parties, and the movement, in part distinct from both, which expressed itself in the apocalypses. Part II is Introduction proper, and discusses the usual problems of the date, authorship, composition, contents, and purpose of the books of our English Apocrypha.

Whether the task itself which the author thus sets himself is well defined is a question. From the historian's point of view the Apocrypha is almost — though not quite — an accidental selection from the extra-canonical literature of Judaism. That these books passed over from the Greek Old Testament to the Old Latin, and so to the Vulgate, indicates something as to their age and currency and influence; but there are other books, such as Enoch, the Psalms of Solomon, the Testaments of the Twelve Patriarchs, the Apocalypse of Baruch, IV Maccabees, which are more important to the New Testament student than some of the books of the Apocrypha. It is desirable that these also should be accessible and their reading